

The Ramakrishna Mission
Institute of Culture Library

Presented by

Dr. Baridbaran Mukerji

RMICL - 8

6 2 2

RMTC LIBRARY	
Acc. No. 622	
Class No. 052	
ASI	
File	
Card	✓
Iss.	✓ ✓
h.	✓ ✓
Card	✓ ✓
Label	S. G. 109

JOURNAL

OF

THE ASIATIC SOCIETY.

No. 28.—April, 1834.

I.—*Memoir on the Ancient Coins found at Beghram, in the Kohistán of Kábul.* By Chas. Masson.

[Read at the Meeting of the 30th instant.]

[We hasten to give to the world the results of Mr. MASSON'S successful researches in the Numismatology of Bactria, for the communication of which to this Journal we are mainly indebted to Dr. J. GERARD, who was for some days in company with the author at Kabul, and had an opportunity of inspecting his large and valuable collection of coins, and of certifying, that the drawings of those selected to illustrate the present memoir are faithful and accurate.

We are most happy to comply with the author's request in sending copies of the memoir to the several officers and gentlemen indicated.]

It will be unnecessary in this place to enter upon a detail of ALEXANDER'S conquests in central Asia, the rise and fall of the Greek Bactrian monarchy, and other events, which, as they have lately become a topic of popular attention, are daily receiving more familiar illustration. I shall therefore proceed at once to the subject of this memoir.

In July of the present year (1833), I left the city of Kabul, to explore the districts north of it, at the base of the mountains Hindoo Kúsh, with the primary object of identifying the site of Alexandria ad Caucasum. Although upon this question I defer a decision, until I can consult the ancient authorities, there being many spots which would agree therewith in a local point of view,—I was recompensed by the discovery of numerous interesting objects, and among them of the site of an ancient city of immense extent, on the plain now called Beghram, near the confluence of the rivers of Ghorbund and Punjsheer, and at the head of the high road leading from Khwojeh Khedree of Kohistan, to Nijrow, Taghow, Lughman and Jelalabad. I soon learned that large numbers of coins were continually found on the plain of

Beghram, and my first excursion put me in possession of about eighty, procured with difficulty, as their owners were suspicious of my motives in collecting them. The coins were of such a type and description, as naturally increased my ardor in their research; and, succeeding in allaying the mistrusts of the finders, I obtained successive parcels, until up to this time (November 28th, 1833), I have accumulated 1,865 copper coins and fourteen gold and silver ones, the latter Brahminical and Cufic. Of course many of these are of no value, but I persevered in my collection, under the hope of obtaining ultimately perfect specimens of every type and variety of coin; in this I have but partially succeeded, so great is the diversity of coins found at this place, that every fresh parcel of 100 or 150 coins yields me one or more with which I was not previously acquainted.

I may observe, that, on my return to Kabul, from my first excursion, I found two persons there, busy in the collection of coins. I left them the field of the city, and confined my attentions to the more distant and ample one of Beghram. Besides, as my object was not merely the amassing of coins, but the application of them to useful purposes, I hailed with satisfaction the prospect of obtaining a collection from a known spot, with which they would have, of necessity, a definite connection, enabling me to speculate with confidence on the points they involved.

I suppose that no less a number than thirty thousand coins, probably a much larger number, are found annually on the *busht* or plain of Beghram, independently of rings, seals, and other trinkets. Gold and silver coins occur but rarely. If we allow a period of five hundred years, since the final extinction of this city, (and I have some idea that negative proof thereof may be adduced,) and if we allow, as I presume is reasonable, that the same or not a less number of coins has been annually extracted from its site, we have a total of fifteen millions, a startling amount, and which will not fail to excite curiosity as to this second Babylon. The antique treasures of Beghram, until their partial diversion this present season, have been melted in the mint at Kabul, or by the coppersmiths of that city and of Chareekar. The collection of them is made by Afghan shepherds, who sell them by weight at a very low price to itinerant *misghurs* or coppersmiths, who occasionally visit their tents, and these again melt them down themselves, or vend them at a small profit to the officers of the mint.

The coins of Beghram comprise five grand classes, viz. Greek, Indo-Scythic, Parthian, and Guebre, Brahminical, and Muhammedan, and each of these classes contains many varieties or series. I have ventured to

attempt their arrangement, and if my plan be found correct, the classification I should hope will materially assist the study of these coins, and their application to historical elucidation. In this memoir I shall only treat of the two first classes, as I have not leisure to include the three other classes—the study of which, however useful and necessary, is more obscure, and cannot be conducted without the assistance of historical reference, which of course I cannot command here. Of the Guebre coins, which are found in considerable numbers, it may be generally observed, that the conquests of Arsaces Mithridates will explain their appearance in these countries; but I incline to think we may recognize a distinct Parthian dynasty, which may possibly have been founded by some enterprising viceroy under his successors. I sometimes indulge the hope of identifying a Parthian metropolis in the neighbourhood of Kábul. As Sassanian coins are also discovered, it would seem probable that these countries were also at some period dependent on the princes of the house of SASSAN. The Brahmical coins, that is, such as are clearly so from their Nagree inscriptions, I calculate may chronologically be placed in succession to the Sassanian ones; and that they formed the circulating specie of these countries at the period of the Muhammedan invasion, is proved by coins with Nagree legends on the one side, and Cufic on the other.

General Observations.—Class, Grecian—Series No. 1.

Coins of the Recorded Kings of Bactria.

The Greek coins found in these countries are naturally the most interesting. Of the recorded kings of Bactria, we find at Begram the coins of three only, viz. MENANDER, APOLLODOTUS, and EUCRATIDES the 1st or Great. It may sometimes happen that a medal of EUTHYDEMUS is to be met with at Kábul, but it must always be considered an importation from Bulkh. The coins of the two first Bactrian princes, THEODOTUS I. and THEODOTUS II. we ought not to expect here, as it is certain that their rule did not extend south of the Caucasus, the present Hindoo Kush. EUTHYDEMUS, the third prince, we may conjecture profited by the diverted attention of ANTIOCHUS the Great from his eastern provinces to the Roman invasion, and passed this mountain range; but the absence of his coins leads us to infer that he may have died before he had effected a settlement of the countries invaded by his arms. Of the celebrated MENANDER, we have numerous coins; the features on most of them, those of youth; on none of them, those of age. The legend of no one coin describes him as king of Bactria and India, nor is the epithet ΝΙΚΑΤΩΡ to be found, as applied to him by SCHLEOEL, but that of ΣΩΤΗΡ. His recorded conquest of a great part of India must therefore have been subsequent to his ascending the throne in Bactria.

Colonel TOD observes, that, he could not fix the period of the conquest of Bactria by MENANDER; leading us to infer that he was a prince of the Greek dynasty on the Hyphasis; it would appear certain however that MENANDER was a king of Bactria, who extended his conquests very far into India, according to the direct testimony of PLINY—which is corroborated by PLUTARCH, who, in his valuable and honorable mention of him, styles him MENANDER, a king of the Bactrians.

Of APOLLODOTUS we have several coins, and their discovery in these countries proves the fact of his having reigned in them, which has been doubted by some, who have alike referred him to the dynasty on the Hyphasis.

It must be confessed, that our views are not at present quite clear relative to the reigns and successions of the Bactrian princes: if the chronological data of SCHLEGEL be correct, we have from the ascension of APOLLODOTUS to sovereignty 195 B. C. to that of EUCRATIDES 181 B. C., but an interval of 14 years, which may have been very naturally filled by the reign of the former, while we have the names of three princes, MENANDER, HELIOCLES, and DEMETRIUS, who have claims more or less to be considered kings of Bactria. Fortunately, we have other kingdoms to which to assign them, should their pretensions to that of Bactria be found inadmissible. These points, and some others will shortly receive much elucidation, when we become acquainted with the nature of the coins found north of the Hindoo Kûsh.

The coins of EUCRATIDES I or Great, are very numerous, and of very spirited execution. I believe they are not to be found east of Kabul, which, if ascertained to be a fact, yields grounds for the hypothesis, that in his time, an independent Greek kingdom existed west of the Indus, whose capital was the ancient Nysa, or near the modern Jelalabad. That such a kingdom existed at the later period, we have the satisfaction of being able to demonstrate to a certainty.

We have discovered no coins of DEMETRIUS, supposed to have been a son of EURYDEMUS; it is far to infer then that he never ruled in these countries. Colonel TOD assigns him to the dynasty on the Hyphasis, of which he has some claims to be considered the founder, and which we may credit until farther researches may confirm or controvert the opinion.

We are alike without any evidence of HELIOCLES, whose claim to be reputed a sovereign of Bactria appears to have been advanced by MIONNET, on the authority of a single medal.

We find no coins of the last of these kings, EUCRATIDES II. although his reign was not a short one, (twenty-two years, according to SCHLEGEL) As he ascended the throne by the murder of his father,

it is not unlikely that the parricidal act was followed by anarchy and the dismemberment of many of his provinces,—the absence of his coins at Beghram would seem to countenance such an opinion, and the distracted state of his affairs was probably favorable to the inroads of the Getae, who destroyed his empire.

The coins of the kings of the regular Bactrian dynasty are of excellent workmanship, and have monograms or eras, from which an accurate estimation of their reigns may, it is hoped, be adduced. The inscriptions or legends of the reverses are invariably Pehlevi, which proves it to have been the current language of these countries at the period of the Macedonian conquests. The Greeks, as conquerors, inserted on the obverses, their own characters, and by them we recognize their princes, after a lapse of twenty centuries. Under the auspices of the present viceroy of India, the English language seems likely to become generally known throughout the eastern empire, and should this splendid purpose be effected, at some remote period, when the natural revolutions of political authority may have placed the natives of India under their own government, or that of other conquerors, they may still retain a fond and grateful remembrance of their former rulers, while they cherish their language and literature.

Class, Grecian.—Series No. 2. Coins of ANTIAAKIAOZ and ATΣIOZ

These coins I have classed as a distinct series, and introduced them here, because independently of the beards, which are not borne by the Bactrian kings, or by the early monarchs of the Nysæan dynasty, it is impossible to allow that the sovereigns were Grecian, both from their names and epithets—while the fine execution of the coins, and the pure Greek characters of the legends, seem to place them at a period synchronous or nearly so with the Bactrian monarchs. The conical emblems on the coins of ANTIAAKIAOZ we fortunately detect by a single specimen to have been also adopted by EUCRATIDES, and this circumstance establishes a connection, if merely that of descent or succession. My opinion of these coins is, that they belong to princes of an inferior dynasty, who ruled in the mountainous districts of Caucasus, consequent to the destruction of the Bactrian empire, and until their subjugation by the Nysæan rulers. Their metropolis may have been Alexandria ad Caucasum. In the districts where that city is naturally to be looked after, viz. in the Kohistan of Kábul, we find every indication that a capital has existed, which has varied its position and name, in much the same manner as Babylon. These coins have fortunately monograms, which may contribute to their better explanation.

Class, Grecian.—Series No. 3. Coins of ΑΓΑΘΟΚΛΗΣ, ΠΑΝΤΑΛΕΩΝ, &c.

This singular description of coins fortunately presents us with the name of the princes, although we are denied the satisfaction of beholding

their features ; and no data are furnished on which we may fix the dynasty to which they may have belonged. Setting aside the curious form of these coins, their designs are well executed, and the obverse legends expressed in pure Greek characters. This circumstance induces me to insert the series here, and I should consider the dynasty a distinct one, perhaps under nearly the same circumstances as the preceding. The consideration of the coins with the legend ΒΑΣΙΛΕΥΣ ΠΑΝΤΑΛΕΟΝΤΟΣ made me at first hesitate whether to regard ΑΓΑΘΟΚΛΕΟΥΣ as a name, or, an epithet; as both descriptions of coins, from the coincidence of obverse and reverse, seem to refer to the same prince. A series of uncouth formed coins I have included under this series, from the agreement of the obverses: the reverses exhibit elephants. These Leonine coins have no legends, but figures, which may be their monograms.

Class, Grecian—Series No. 4. Coins of the Nysæan Dynasty.

We now come to a series of coins, which it is gratifying to identify as belonging to Greek princes, whose seat of empire was at the ancient city of Nysa, or Dionysopolis, founded agreeably to Sanscrit and Greek records by Bacchus or Dionysius. Hercules, the tutelary Bactrian deity, is represented on some of these coins, and a horseman, alike a Bactrian emblem, on others. These coins, with respect to their type and execution, exhibit many incongruities: on many, while the bust is well executed, and the features well delineated, the Greek characters of the legends are very corrupt. Happily, the Pehlvi legends are generally fair and distinct. The princes of this dynasty would seem to have been numerous, probably of more than one family; it is to be hoped, we shall be enabled ultimately to identify all of them: at present we have three if not four princes of the same name ΕΡΜΑΙΟΣ; a ΣΑΤΗΡΕΥΑΣ; and an ΤΥΝΑΔΕΥΠΠΟΣ*. We have the coins of others, the legends illegible.

Class, Grecian—unarranged Coins.

These coins I have not referred to distinct series, as it is probable that legible specimens will enable us to refer them to some of the preceding ones. The coins of ΕΡΜΑΙΟΣ have a similarity in nomenclature with those of the Nysæan dynasty, but it will be noticed, that the quadrangular form is not adopted with the latter—another of the coins has the figure of Hercules, and another, the epithet ΜΕΓΑΛΟΥ, the former a Bactrian and Nysæan emblem, the latter only observed on the coins of EUCRATIDES I.

Among the supplementary coins which were not found at Beghrum, and are not in my possession, the coins with the horseman on the obverse are certainly Nysæan; on the reverses is the figure of Ceres; these coins are remarkable for their fair circular form, the pure Greek

* We follow the ms.: but the second of these names is evidently ΣΑΤΗΡ ΜΕΓΑΣ, see further on.—ED.

characters of the legend, and for being generally plated over with silver. They are found generally, I believe exclusively, in the neighbourhood of Jelalabad.

Class, Indo-Scythic—Series No. 1. Coins of ΚΑΝΗΡΚΟΣ, &c.

The coins of ΚΑΝΗΡΚΟΣ exhibit two varieties as to the reverse. The one representing a figure standing to the right, with the legend in Greek characters ΝΑΝΑΙΑ, the other a figure standing to the left, with the legend ΗΑΙΟC. This species of coin has been supposed by the Editor of the Journal of the Asiatic Society in Bengal, to belong to ΚΑΝΙΣΗΚΑ, a Tatar conqueror of Bactria. It is gratifying to be able to conjecture somewhat plausibly, that the capital of the prince whose coins are now the subject of our discussions, was at Kábul, a fact which may confirm or destroy the opinion of his having been ΚΑΝΙΣΗΚΑ. M. CSOMA DE KOROS, from Tibetan authorities, informs us, that a prince ΚΑΝΙ-ΗΚΑ reigned at Kapila, supposed to have been near Hardwar, and Mr. WILSON endeavors to fix the birth-place of SAKYA at Kápila, which he places in Oude. If the locality of Kapila rest on supposition only, and we be allowed the latitude of reading Kabila, and we find from Mr. WILSON's notice that the name is actually so written in one dialect and Kimboul in another, we have a great approximation to Kábul or Kabool—the question will be nearly set at rest, and ΚΑΝΙΣΗΚΑ may have been the prince here designated ΚΑΝΗΡΚΟΣ. But if Kapila cannot be allowed to represent Kabul, then we may doubt whether these coins refer to ΚΑΝΙ-ΗΚΑ. But certain will it be that they belong to a prince whose metropolis was Kábul. As I find very plausible reasons are advanced for bringing the epoch of ΚΑΝΙΣΗΚΑ to agree with that of the overthrow of the Bactrian monarchy, and consequently for inferring, that, that event was effected by him, the remark forces itself from me that Bactria was conquered from the north by the Getæ, and not from the east or north-east by the Sactæ. That the Getæ and Sactæ were distinct Scythian nations, was too well known to the ancients, to allow their historians and geographers to confound them: we find even the Latin poet Horace aware of the distinction. I doubt whether the Getæ at the period of their inroad upon Bactria made any settlement, assuredly not a permanent one, in the countries now called Afghanistan; nor do I feel certain, that, the Greeks did not rally and recover their authority in Bactria. A better acquaintance with the country will enable us to judge more decisively on these points. The barbarians appear to have proceeded southerly, and to have settled themselves, in Kuchee, Sind, and the Punjab, where they probably absorbed the Greek kingdom on the Hyphasis. In the countries named, their descendants still form the great mass of the population, and pre-

serve their ancient name, *Jet*. The Greek kingdom of Nysa may have sprung up on the subversion of that of Bactria, or, may have been coeval with its latter existence; be this as it may, we are warranted in the belief, that, it flourished for a long subsequent period: and it is only after its extinction that we can consider the coins of ΚΑΝΗΡΚΟΞ chronologically, as we cannot suppose sovereigns reigning synchronously at Nysa, or Jelalabad, and Kábul. The type and general appearance of these coins favor all these suppositions, and while we identify them as belonging to a dynasty whose metropolis was at Kábul, we may conclude it to have succeeded the Greek one of Nysa. Whether the Nysæan government was subverted by ΚΑΝΙΣΗΚΑ I cannot determine, but if so, his era must have been considerably later than about 130 B. C.

The king on these coins appears in the double character of king and priest. My acquaintance with Buddha literature is too slight to enable me to affirm that such was the character of their princes. The altar we can by no means allow to be a fire altar, that is, as connected with the worship of ΜΙΘΡΑ; it is simply an altar, to which indeed fire is a general accompaniment, or at least when incense is to be offered, in the act of which the king here appears to be employed. This altar very fortunately occurs, as it permits us to connect at least five distinct varieties of coins without the possibility of error.

Series No. 2. Coins of ΚΑΔΦΙΗC, &c.

The exact coincidence of the costume and position of the king, with the presence of the incense altar on these coins, can leave no doubt of their connection with those of ΚΑΝΗΡΚΟΞ, and establishes the fact of the sovereigns belonging to the same dynasty. A tope opened at Kábul by M. M. HONIGSBERGER proved to be the sepulchral monument of ΚΑΔΦΙΗC and from it was extracted a basin of factitious metal, with a gold coin, the legend on which was ΒΑCΙΑΕΥC ΚΑΔΦΙΗC-ΟΟΗ (a representation of this coin is given as a supplementary one). This discovery is of eminent importance, as fixing the capital of the sovereigns of this dynasty beyond doubt. The copper medals of ΚΑΔΦΙΗC, are of very fair execution; the legends on the obverses corrupted, but very legible Greek. They ally with the gold medal, have the same monogram ΟΟΗ, which may be of much assistance. I incline to place the series of ΚΑΔΦΙΗC before that of ΚΑΝΗΡΚΟΞ in a chronological point of view.

Series No. 3.

This series may very safely be placed in succession to the two former, while the absence of the altar proves them distinct. I have not leisure to offer many remarks, which these coins suggest; but as the legends are evidently Greek, or intended for such, I trust that eventually we shall be able to appropriate them with certainty.

The princes, whose coins constitute the two grand classes, just noted, excluding those of the recorded Bactrian monarchs, may, I conclude, be supposed to fill up by their reigns the period between the overthrow of the Bactrian empire and the subjugation of the provinces west of the Indus by ARSACES MITHRIDATES. The former event occurred about 130 years A. C. and the latter without means of reference I cannot determine*. The coins of Begram are by no means exhausted, and fresh collections will doubtlessly put us in possession of many new ones; indeed, I have now a few unintelligible coins, both Greek and Indo-Scythic, whose types although unrecognizable are certainly different from those described. The princes whose coins are found on any known spots or site, may fairly be held to have reigned there. In the first or Grecian class, the Begram collection yields us two princes of Series No. 2, two at least of Series No. 3, eight at least of Series No. 4, or the Nysæan princes, and two at least of the unarranged coins—making a total of fourteen Greek kings. The Indo-Scythic class yields us at least nine princes; if the reigns of the whole of these princes be averaged at fifteen years each, the total gives a period of a hundred and forty-five years, which would bring us to about 25 A. D. New discoveries will certainly carry us to a much later period.

I shall now close these brief and general remarks on the Greek and Indo-Scythic coins of Begram, which I had intended to have made public, at a future period, and in a more formal manner, in England, had I not been apprized of the intense interest excited by recent discoveries in this species of antiquities. I write from a country particularly interesting, and the neighbouring regions are perhaps as much so, at least to the antiquarian and historian, as any in the world. The Hindoo Kûsh alone intervenes between us and Badakshân, where if we may not be so sanguine as to allow its princes even the honor of a bastard descent from ALEXANDER the GREAT, we may be gratified in beholding the posterity of OXARTES, his father-in-law, and of SISYMITHRES, his benefactor and friend, or of those who govern in their seats; also of solving the geographical problem as to the source of the Oxus, by ascertaining whether it issue from a glacier as represented to Mr. ELPHINSTONE, or whether it emanate from a lake as recorded by PLINY.

For the last six or seven years, I have directed my attention to the antiquities of Central Asia, particularly to the vestiges of its Grecian conquerors and rulers. In spite of conflicting circumstances, I have made many discoveries, which one day, by the favor of the Almighty, I shall make public. I shall not remit my labors: notwithstanding

* VAILLANT places this event in the year 144 A. C. and the final subjugation of Bactria by the Scythians in 126 A. C.—ED.

the inevitable casualties of time, notwithstanding the defect of historical records, notwithstanding the merciless and destructive ravages of Muhammedan conquerors, I think, I trust, we have sufficient evidences and indications still remaining, to enable us to decide with certainty, or to arrive at plausible conjectures on, most of the interesting points connected with these countries, from the period of the Macedonian conquests to the introduction of the Islam faith.

P. S. *Remark on the Etymology of Manikyala.*

General VENTURA proposed as the etymology of *Manikyala*, "the City of the White Horse." Mr. WILSON, very properly dissatisfied with this explanation, substituted that of "the City of Rubies." I beg to propose another which appears to me to be the correct one, and peculiarly appropriate to the building being a Buddhist monument. We find the term *Manya* or *Lord and King*, applied to *Sakya* and other Buddhist princes; thus *Sakya Manya*, "our Lord *Sakya*;" *Abhi-Manya*, our Lord *Abhi-Kyala*, signifying "a place," that is of any kind, why should we not read *Manikyala*, "the place or grave of our Lord or King," that is "the King's Grave;" a simple etymology, coinciding with the purpose of the monument, truly Buddhist*, and which will prevent us from bestowing on a city, a name, I suspect, it never had. It is singular and deserving of notice, that of all the topes so numerous found in various parts of these countries, that of *Manikyala* alone should have preserved its original Buddhist name.

Enumeration of Coins collected from Beghram, by C. M.

Class Grecian—Series 1. Recorded Kings of Bactria:

Menander,	39	
Apollodotus,	19	
Eucratides,	70	
	<hr/>	128
Series 2. Antilakides,	8	
Ausius,	6	
	<hr/>	14
Series 3. Agathocles,	10	
Pantalcon,	2	
Coins without legends,	20	
	<hr/>	32
Series 4. Hermæus, I.	34	
Hermæus, II.	136	
Hermæus, III.	10	
Sotereagas,	171	
Unadpherros,	19	
Coins with horseman on the obverse,	8	
Coins as Fig. 41,	6	
	<hr/>	384

* On Mr. BURNES and myself visiting *Manikyala*, his Munshi or surveyor instantly remarked the similarity of the structure to that of Buddha monuments in Bombay.—J. G. GERARD.

Unarranged, Hermæus,	2
Single specimens,	8
	<hr/> 10
	Total, Greek Coins, 568
Class Indo-Scythic—Series 1, Kanerkos,	24
As fig. 3 and 4,	22
As fig. 5,	6
As fig. 6 and 7,	16
	<hr/> 68
Series 2, Kadphises,	37
As fig. 3, 4, and 5,	254
	<hr/> 291
Series 3, As fig. 1 to 6,	56
As fig. 7 to 9, ..	56
As fig. 10,	9
As fig. 11, ..	113
	<hr/> 234
Unarranged and ambiguous,	12
	<hr/> 605
	Total, Indo-Scythic Coins, ... 1173
Guebre Coins, Parth. and Sass.	161
Nagree,	34
Cufic,	122
	<hr/> 1490
Unintelligible and useless, chiefly Indo-Scythic, as Figs. 3, 4, & 5, of Serfes, No. 2,	375
	<hr/> 1865
Grand Total, Coppe.,	1865
Gold and Silver, Cufic, &c.	14
	<hr/> 1879

Analysis of the Begram Greek Coins with reference to Plates.

Plate VIII. Series 1st—Recorded Kings of Bactria.

MENANDER.

Fig. 1. *Obverse.* A helmed head with Greek legend ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΟΣ ΜΕΝΑΝΔΡΟΥ.

Reverse. A figure of victory standing to the left, the right-hand stretched holds a wreath, the left-hand depends by the side, and holds a palm branch, legend Pehlevi.—Monogram $\overline{\text{H}}\text{B}$.

This is one of fifteen quadrangular coins in my possession. I selected it for a specimen, both on account of its superior preservation, and of the youthful appearance of the king. They all essentially agree, excepting that on the others the figure of victory is standing to the right. The monograms vary, HE and HΣ. On these coins the features of the celebrated Menander display the various transitions from youth to manhood.

Fig. 2, *Obverse.* Head of elephant, with legend as preceding.


Reverse. A lengthened figure (fish?) legend Pehlevi—Monogram H A.

Fig. 3, *Obverse* and reverse as preceding—Monogram appears to be A P.

Fig. 1, is one of twenty-one copper quadrangular coins in my possession, with the same monogram, although struck at various times and with different dies.

—Fig 2 is given on account of the variance, in the form of the elephant's head, and of the monogram; it is the only one of the coinage I have met with.

Fig. 4, *Obverse*. A helmed head with usual Greek legend.

Reverse. Figure of owl—legend Pehlevi—monogram 

This is ~~an~~ unique specimen—a beautiful coin. The owl, it is well known, was an emblem of Minerva, and, figuratively, of Wisdom.


APOLLODOTUS.

Fig. 5, *Obverse*. Figure of Apollo, standing to the left, his right-hand holding a dart or arrow; left resting on a bow—the legend ΒΑΣΙΛΕΩΣ ΑΠΟΛΛΟΔΟΤΟΥ ΣΩΤΗΡΟΣ.

Reverse. Emblem with two supports, in an oblong square, defined by dots or points—legend Pehlevi—on the right of the emblem is an ambiguous character, which may be the monogram.

Fig. 6, *Reverse*. Emblem with three supports. (Oracular tripod of Apollo at Delphos ?)—legend Pehlevi—monogram to the left of the emblem and ambiguous. The obverse of this coin resembles the preceding, therefore not given.

Fig. 7, *Obverse*. Figure of Apollo standing, facing the front—legend the usual one.

Reverse. The same tripodical emblem, differently designed—legend Pehlevi—monogram .

These are three from nineteen copper quadrangular coins in my possession, and will shew the various types of the coins of Apollodotus. Figures 5 and 7 are single specimens. The omission of the prince's bust will be here noticed, and the substitution of the deity Apollo, to whom he was probably consecrated on his birth, whence his name Apollodotus, or the gift of Apollo.

EUCRADITES.

Fig. 8, *Obverse*. Helmed head—Greek legend ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΕΥΚΡΑΤΙΔΟΥ.


Reverse. Two horsemen in charge, with spears couchant, and palm branches—legend Pehlevi—monogram .

Fig. 9, *Obverse*. As preceding.

Reverse. As preceding—monogram .






There are two specimens from sixty-six copper quadrangular coins in my possession. They are all of excellent workmanship, and the figures in spirited relief:—the features of the king are so clearly and strongly delineated as to impress us with the conviction of the fidelity of the portrait, and we recognize therein, a sovereign worthy of his epithet "The Great." The monograms vary from the two noted above, to , ,  and ; the most prevalent is .

Fig. 10. *Obverse*. Helmed head—legend ΒΑΣΙΛΕΩΣ ΕΥΚΡΑΤΙΔΟΥ.

Reverse. Two conical emblems with palm branches—legend Pehlevi.

This is one of two copper quadrangular coins in my possession. The letters ΕΥΚΡ being indubitably distinct, can only refer to a prince of the name Eukratides, while the epithet ΜΕΓΑΛΟΥ obliterated on this specimen being legible on the other, we may safely appropriate them. The conical emblems resembling bee-hives are here first noticed, which is to be remembered, as they are also adopted on the coins of a prince to be next noticed.

Fig. 11, *Obverse*. Helmed head with usual Greek legend.

Reverse. Female deity sitting, with turretted crown like Cybele; to the

right one of the conical emblems—beneath the figure a straight scalloped line.

This, specimen is unique, the obverse in fine preservation; the reverse a little defaced.

Fig. 12 *Obverse*. Helmed head.

Reverse. Two horsemen in charge. Legend ΒΑΣΙΛΕΩΣ ΜΕΓΑ . . .

An unique specimen—form oval :—although the name is not to be found here, from the horsemen on the reverse, and the epithet, we can have no doubt of its belonging to "Eucratides the Great*."

Plate IX. *Series 2.*—ANTILAKIDES.

Fig. 13, *Obverse*. Bearded bust, with fillet or wreath around the head, a palm branch or similar emblem projecting from behind the neck. Greek legend . . . ΦΟΡΟΥ ΑΝΤΙΑΚΙΔΟΥ.

Reverse. Two conical emblems, with two palm branches, Legend Pehlevi. Monogram K.

Fig. 14, *Obverse*. Bust—legend ΒΑΣΙΛΕΩΣ ΝΙΚΗΦΟΡΟΥ ΑΝΤΙΑΚΙΔΟΥ.

Reverse. As preceding—monogram obliterated.

These are two from eight copper quadrangular coins in my possession. The first is of very spirited design, and the venerable features of the king are those of a Homer or a Socrates. The beard on these coins is somewhat singular, as it is not observed on the coins of the early Greek princes. The legends are in pure Greek characters. The conical emblems on the reverse, we have, as noted before, been so fortunate to discover on a single coin of EUCRATIDES, proving that they are Bactrian. On two other coins we have distinctly the monogram ΑΣ.

AUSUS.

Fig. 15, *Obverse*. Bearded bust, with wreath round the head—hair terminating in a pad—palm branch projecting from behind the neck. Greek legend. ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΨ . . . ΤΣΙΟΥ.

Reverse. Figure of elephant—legend Pehlevi.

Fig. 16, *Obverse*. Bearded bust, as preceding. Greek legend ΒΑΣΙΛΕΩΣ ΑΝΙΚΗΨΟΤΤΑΤΣΙΟΥ.

Reverse. Figure of elephant—legend Pehlevi—monogram ΑΣ.

These are two from six copper quadrangular coins in my possession—all of fine workmanship and design—the legends are in pure Greek characters. I read the name AUSUS; should the first letter by any chance be Λ in lieu of Α, it will become LUCIUS, equally a Grecian name. It is curious that the monograms on these coins should be the same with those on some of ANTILAKIDES; it may be that the year expressed by ΑΣ was the last of the reign of ANTILAKIDES, and the first of that of AUSUS, who from his aged features will not have been the son, but the brother, of the former, a supposition which the great resemblance in features, similarity of costume, &c. tend to confirm. The elephant on the reverse I suspect has no particular or mystical meaning: it was necessary to place some figure, and this was fixed upon, to let mankind know that the monarch was potent, and had such animals at command. The elephant, for like reasons, is to be seen on some of the coins of SELEUCUS, which I have procured at Bagdad. Why these two princes affected the beard and barbarian head-dress in preference to the warlike helmets of

* I have a similar coin, presented by Captain WADE, in which the name ΕΥΚΡΑΤΙΔΑ . . . is perfect.—ED.

† Probably ΑΝΙΚΗΤΟΥ, *invicti*.—ED.

the Bactrian princes, is difficult to decide, and although their high sounding epithets make us desirous of being better acquainted with them, I apprehend we shall only be enabled to allow them a limited sway in the regions south of the Caucasus; probably, as I have hinted before, their capital was Alexandria ad Caucasum.

Series 3.—AGATHOCLES.

Fig. 17, *Obverse*. Lion standing to the right. Greek legend ΒΑΣΙΛΕΩΣ ΑΓΑΘΟΚΛΕΟΥΣ.

Reverse. Female deity, with flower in right-hand. Legend Pehlevi.

This is one of ten copper quadrangular coins in my possession.

These coins, I presume, are sufficiently interesting; and fortunately, the pure Greek characters of the legend leave no doubt as to the name of the prince. The same AGATHOCLES occurs in history, having been borne by the celebrated tyrant of Sicily;—by one of ALEXANDER's generals;—and by his grandson, the illustrious son of LYSIMACHUS, king of Thrace, put to death by his father on account of the base and false information of his step-mother ARSINOE, the sister of PROTEMY SOTER, king of Egypt. He was killed about 283 B. C. While we are at a loss to assign the epoch of the prince, whose coins we now consider, we may be assured that he flourished near that of the Bactrian dynasty, or ere the Greek arts and perspicuity of language had declined. The deity on the reverse has no positive marks by which to identify her. If it be a flower she holds in her hand, she may be Flora; if heads of wheat, she may be Ceres, or perhaps Proserpine the daughter of Ceres;—the evidence is too slight, however, even to authorize an opinion.

PANTALEON.

Fig. 18, *Obverse*. Lion standing and facing to the right. Greek legend ΒΑΣΙΛΕΩΣ ΠΑΝΤΑΛΕΟΝΤΟΣ.

Reverse. Female deity with flower in right-hand. Legend Pehlevi*.

This is one of two copper quadrangular coins in my possession. The exact coincidence of the figures on the obverses and reverses make us fain to consider these coins as referring to the same prince as the preceding, notwithstanding the variation in the Greek legend. PANTALEON signifies in Greek "in all things a lion," that is, always brave. I know not whether to consider this term an epithet, or a name, nor do I remember whether as the latter it occurs in history†. These coins have no monograms.

Fig. 19, *Obverse*. Figure of lion standing to the left, over the back the character †—under the head, another of this form, ‡.

Reverse. Figure of elephant—over the back the character §.

This is one from twenty copper quadrangular coins in my possession, the character noted on the reverse, not plain on the coin here represented, is supplied from another where it is distinct. These coins are mere massy lumps, the obverses struck with a square formed die in the bulk of the metal, the obverses rising in relief above the surface. It must be owned, that the absence of legends renders their appropriation difficult‡, and I have included them in this series only from the

* The characters of the legend on this and on the following coin, resemble very closely those of the inscription on the Allahabad column, No. 1, (see page 112.) It will be important to trace them further.—Ed.


† A PANTALEON occurs as a king of Pisa, who presided at the Olympic Games B. C. 664.—Ed.

‡ Some light will I think be thrown on these coins by Captain CAUTLEY's discovery near Scháranpur.—Ed.

coincidences of the lion, the clumsy form of the coins, and the peculiarity to be observed in the sunken character of the obverses. The monogrammatical characters, it is feared, are too obscure to allow much to be gained from them.

Series 4.—Nysæan Princes, HERMÆUS I.

Fig. 20, *Obverse*. Bust with wreath around the head; hair dressed in curls, with fillets hanging down behind. Legend Greek, nearly obliterated.

Reverse. Figure of male deity, probably HERCULES, sitting on a throne, right hand extended and holding a wreath. Legend Pehlevi. Monogram .

This is one from twenty-eight copper coins in my possession; it is represented here from the fine preservation of the bust, which enables us to become admirably acquainted with the features of the prince.

Fig. 21, *Obverse*. Same as preceding. Greek legend ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΩΣ ΕΡΜΑΙΟΥ.

Reverse. As preceding.


This is one of six copper coins of the same size, on which the whole of the legends are clear and distinct. On the larger coins they are always imperfect, from the dies having been too large for them. By a comparison of these also, no doubt remains as to the intended legend. The coins of this prince are remarkable for the fair execution of the bust; the Greek characters are pure, but vary in regularity of form on many specimens, as they may have been struck at various periods, and by different dies. The position of HERCULES on the reverse reminds us of the coins of EUTHYDEMUS. From every circumstance connected with these coins, we must place HERMÆUS very nigh the Bactrian epoch. In setting him at the head of the Nysæan princes, I must confess I have only negative grounds, and incidental conjectures. We cannot identify him with the Bactrian series; his name forbids it. That he was a prince of power and talent, his coins attest, and his portrait so happily preserved on them, convinces us. That he governed at Nysa is proved by his medals being found there; I therefore, in absence of more direct evidence, consider him a prince of Nysa, perhaps the founder of the dynasty there. All his coins agree in the same cast of features, those of a prince of fifty to sixty years of age. On a comparison of the Nysæan coins, we may suppose him the father of the youthful HERMÆUS, whom I call the 2nd; and that his epoch was anterior to HERMÆUS, whom I call the 3rd, is evident from the decline in the execution of the coins of the last, and from the corruption of the Greek characters on their legends. The adoption of the same name by these three princes seems to prove a connection of descent and lineage, so does the figure HERCULES on the coins of HERMÆUS the 3rd. That this prince ruled at Nysa, we have the best evidence, because we have his sepulchral monument there.

HERMÆUS II.

Fig. 22, *Obverse*. Bust with diadem, fillets depending behind. Greek legend, illegible.

Reverse. Female deity (?)—legend Pehlevi—monogram ambiguous.

Fig. 23, *Obverse*. Bust as preceding. Greek legend, portion legible, ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΩΣ ΕΡΜΑΙΟΥ.

Reverse. As preceding. Monogram .

These are two from ten copper coins of the same size and type in my possession, the legend on the obverse, had the size of the coins allowed its full exhibition, would obviously have been ΒΑΣΙΛΕΥΣ ΣΩΤΗΡΩΣ ΕΡΜΑΙΟΥ.

These coins are well executed, the figures in good relief, and the artist has done justice to the features of the youthful king; there are some points of coin-

cidence between these coins and those of HERMÆUS I. which deserve to be pointed out. The figure on the obverse, I could wish had been a male, (but fear it is not,) as its position agrees with that of HERCULES on the coins alluded to. The monogrammic characters agree on both, or nearly so, and the style of the Greek characters is precisely the same. Thus in the coins of the preceding series, we have noted the epithet ΣΩΤΗΡΟΣ, has the O in the final syllable; in those of HERMÆUS I, we first note the substitution of Ω, and it is continued in those before us. If the letters ΣV be the epoch, we have 74 probably of the Nysæan dynasty. These would seem to require other sovereigns before HERMÆUS I. and if it be necessary, our conjectures may supply them.

HERMÆUS III.

Fig. 24, *Obverse*. Bust, with diadem and fillets. Greek legend, portion legible ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣ ΕΡΜ . . .

Reverse. Figure of HERCULES, with club. Legend Pehlevi.

Fig. 25, *Obverse*. Bust, as preceding—Greek legend—the characters visible, confused from the use of dots or points at their angles.

These are two specimens from sixty copper coins of the same size and type in my possession, besides which I have seventy-six smaller ones. These coins display a decline in style and execution, although in neither point of view absolutely bad. The smaller specimens are much inferior, many of them even wretched. The difference in size between the dies and the coins, here also prevents us from obtaining any one specimen with the entire legend, but the letters EPM of the name distinct on a few, allow us to read the whole ΕΡΜΑΙΟΥ as the preceding ones. On the reverses, the figure of HERCULES is not to be mistaken. The legend on these coins from a general comparison will appear to be ΒΑΣΙΛΕΩΣ ΣΤΗΡΟΣ ΣΕ ΕΡΜΑΙΟΥ. If ΣΤΗΡΟΣ or ΣΤΗΡΩΣΣΕ have no signification as an epithet, I may suggest that ΤΗΡΟΣ be read ΣΩΤΗΡΟΣ and ΣΕ be understood as the εσθελ, which will be fortunate, as in numerals it will be 75, and the coins of HERMÆUS II. give us ΣV or 74*. That he died young may be inferred from our meeting with none of his coins on which he has a more aged appearance than the one found present. The coins now considered are very numerous. I am not quite certain whether we may not eventually find on some of them, other names than that of HERMÆUS. It is fortunate that the Pehlevi characters on the reverses are in much better style than the Greek characters; a natural circumstance, as the artists were probably no longer Greeks, but natives, whose vernacular language was the former.

Satisfactory it is to be enabled to assert that the burial place of HERMÆUS the III. was near the modern Jelalabad, near which I feel convinced was the celebrated city of Nysa. A tope called Janni Tope in its neighbourhood was opened by M. MARTIN, who extracted therefrom three small boxes of stone, containing trinkets and other trifles more curious than useful; also, loosely lying among the earth, were found between twenty and thirty of the copper coins of HERMÆUS, rusty and defaced indeed, but easily recognizable as of the same type as those here described.

ΣΟΤΗΡΕΑΓΑ†.

Fig. 26, *Obverse*. Bust, with diadem and fillets behind hair in rows of curls; rays

* The Greek numerals must then be read ME and ΜΔ.—ED.

† I have left this as it stands in the MS. but there can be little doubt that the title is ΣΩΤΗΡ ΜΕΓΑΣ as read on the coins described and depicted by myself in the second volume of the Journal, (plates ii. xi. and xiii,) but with these plates before him, the author still finds reason to read the inscription ΜΕΓΑΣ.—ED.

of glory around the head; right-hand holding a sword, mace, or emblem of command. Behind the head, a trident or symbol of supreme authority.

Reverse. Horseman, the ends of his turban flowing in the wind; his right hand extended, and holding what may be a short sword; horse caparisoned, and apparently furnished with saddle; before the horse a trident symbol. Legend Greek, portion visible, ΘΩΤΗΡΗΕΓΑC BACIAEV BACIAE...

Fig. 27, *Obverse.* Bust, as preceding, sword or mace in right-hand, adorned with ribbons.

Fig. 28, *Reverse.* Horseman, as in Fig. 26. Legend Greek ΒΑΣΙΛΕΥΞ ΒΑΣΙΛΕΩΝ ΣΩΤΗΡ.

Fig. 29, *Obverse.* Helmed head, looking to the left; before the figure a symbol difficult to explain, behind it the usual trident.

Figures 26, 27, and 28, are from fifty-five copper coins of the same size and type in my possession; Fig. 29 is from an unique specimen. Besides these I have one hundred and fifteen smaller copper coins of the same type. The whole of these coins are distinguished for the bold relief of the busts and figures.

That the prince, whose medals are now before us, ruled and died at Nysa, is established by the fact of twenty-seven (I think) of his copper coin, similar in type to Fig. 26, having been extracted from his sepulchral monument in the neighbourhood of Jellalabad by M. MARTIN. When we learn that this monarch's coins are found generally over the Punjab and north-western provinces of India, even to Benares, we form high notions of his extended empire, and conceive exalted opinions of his talents, which are confirmed by the manly portrait disclosed on his medals. We feel a pride in drawing from obscurity a line of princes, whose edicts emanating from Nysa, would seem for a considerable period to have influenced the political destinies of a large part of Asia.

There are many points connected with these coins which deserve attention. On the obverses we first observe the king's head, surrounded with rays; we also here first observe the trident; an emblem to be found on all the succeeding coins of this class we have to notice. I presume this to be an emblem of supreme authority, but nothing more; as such I believe it was borne by NEPTUNE and other gods of the Grecian mythology. On the reverse we have a horseman, a Bactrian Greek emblem, and on many of the coins, as Fig. 26, the Greek characters of the legend are much corrupted. On earlier coins of this prince, as Fig. 28, the legend is in fair Greek, and varies, as not comprising the ΗΕΓΑC to be found in the first noted. The earlier coins have also a much younger appearance, as Fig. 27.

I hesitate whether to consider ΩΤΗΡΗΗΕΓΑC, a name or an epithet, or a compound of both. I incline to the latter, considering that ΩΤΗΡ be understood an abbreviation of ΩΤΗΡΩC and that ΗΕΓΑC is the name of the prince: accordingly on some of the coins as before noted, we find the legend only BACIAEΩC BACIAEΩΝ ΣΩΤΗΡ*. On the other hand, on the coins of a prince hereafter to be noticed, we find ΩΤΗΡΗΕΓΑC inserted apparently as an epithet. This prince however we can scarcely suppose Greek. Persons more conversant in the Greek language than I am, must decide this point.

Fig. 29, is a spirited and valuable coin; we rejoice to behold the warlike king, helmed after the manner of his Bactrian ancestors. On this we first observe a

* This might have taught the author the real meaning of the inscription, but we purposely avoid correcting the text.—ED.

singular emblem which whatever it may be, serves to connect the next coin we notice with the Nysæan ones. On the coins of SOTEREAGAS, the title king of kings is first to be observed, borrowed probably from the PARTHIANS.

The reverse of this coin is not given, so exactly corresponding with that of the first figure, even as to the corrupted Greek characters, that it would appear to have been struck with the same die.

Fig. 30, *Obverse*. Horseman. Legend Greek, but defaced.

Reverse. Figure (female ?) looking to the right ; behind her an emblem, the same as noted in Fig. 29 ; in front another singular globular emblem.

This is an unique specimen, which, until legible specimens be procured, must remain unappropriated. That it refers to the Nysæan princes is proved by the horseman, which here forms the obverse, and by the singular emblem before alluded to—the new emblem, no less curious, alike serves us in the arrangement of the three next coins which follows :

Fig. 31, *Obverse*. Horseman.

Reverse. Figure standing to the left, with globular emblem.

Fig. 32, *Obverse*. Horseman, with trident.

Reverse. Figure standing to the right, with globular emblem.

Fig. 33, *Obverse*. Horseman. Legend Greek, portion legible ΔΕΩΣΒΑΣΙΑΕΩΝ.

Reverse. Figure standing to the left, with globular emblem.

These three coins, from the types and symbols, we can pronounce Nysæan ; perhaps Fig. 31 and 33 may be the same—on the latter the Greek characters are pure and distinct.

UNADPHERROS.

Fig. 34, *Obverse*. Bearded bust, with diadem and fillets behind, jiker on head. Legend Greek ; portion legible, ΑCΙΑΕΛΣ ΣΩΤΗΡΩ .

Fig. 35, *Obverse*. Bust. Legend Greek, portion visible, ΦΕΡΡΩΤ ΒΑCΙΑΕ . . .

Fig. 36, *Reverse*. Winged figure of victory standing to the right, with wreath ; legend ΠΗΛΕΥΙ.

There are three from nineteen copper coins of the same size and type in my possession. The figure of the prince is somewhat remarkable, but I hesitate not to believe him Greek, notwithstanding his beard ; neither do I doubt of his connection with Nysa. From a comparison of the united specimens, the Greek legend is undoubtedly ΒΑΣΙΑΕΩΝΣ ΣΩΤΗΡΩΣ ΤΝΑΔΦΕΡΡΩΤ. The tufts on the head I have considered the jiker, a plume of feathers worn to this day by Asiatic princes as an emblem of royalty. The Sudu-zye princes of Afghanistan were wont to wear four jikers, and such of their grandees or officers whom they wished to distinguish by their favor, they allowed the permission of wearing one, or even two. The reverses of these coins have the figure of victory, also to be seen on those of MENANDER.

Fig. 37, *Obverse*. Bust, with diadem and fillets behind ; row of pearls beneath diadem.

Reverse. Horse standing to the left, with forefoot raised. Legend Greek, but obscure, ΒΑCΙΑΕΑ legible.

This is one from six copper coins in my possession. I at first considered it Nysæan, from the horse on the reverse, as well as from the beardless bust of the prince ; but although I have included it here, I now very much doubt ; and am even not certain that it may not be Parthian—if any of the princes of that line are to be found without a beard. The legend is written in straight lines in place of the

usual Greek peripheral form :—from a comparison of the six specimens, it will appear to be ΒΑΣΙΛΕΑ. . ΗΑΙΛΑΕΥ ΗΑΙΛΑΙΥΗ : the last letter I am not clear whether it be not intended for Ν. Two or three larger copper coins of this prince have been found in Kabul, on which the head is most preposterously large, the legend on these is still more unintelligible : a representation of one of these is given in the supplementary coins, fig. 48.

Unarranged Greek Coins.

Fig. 38, *Obverse*. Bust. Legend Greek ΒΑΣΙΛΕΩΣ ΣΩΤΗΡ ΕΡΜΑΙΟΥ.

Reverse. Horse standing to the right, forefoot raised—singular character & under his belly. Legend Pehlevi.

This is one from two copper coins in my possession—the pad on the head is here to be noticed—the name ΕΡΜΑΙΟΥ is beyond doubt, but I could not class this coin with those of Nysa, as the Greek characters of the legend refer to an antecedent period ; the quadrangular form of the coinage also forbids it.

Fig. 39, *Obverse*. Figure obscured by time. Legend Greek, but illegible.

Reverse. Macedonian infantry soldier probably of the phalanx, standing to the left, his right-hand extended and holding a wreath, armed with spear, sword, and shield. Legend Pehlevi.

This is an unique specimen in my possession ; another was procured in Kabul, which I have represented in the supplementary coins, fig. 43 ; by this it will be seen that the figure on the obverse is that of ΗΕΡCULES with his club. The legend, here more intelligible, is unfortunately not sufficiently so, as to allow the identification of the coin.

Fig. 40, *Obverse*. Figure obliterated. Legend Greek, but nearly effaced.

Reverse. Figure apparently female, seated on a throne. Legend Pehlevi.

This is an unique specimen in my possession ; another was procured at Kabul, represented in the supplementary coins, fig. 44, which shew that the figure on the obverse is one standing to the left, with a trident staff in the right-hand. It also shews that part of the Greek legend is ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ. The epithet it will be observed was that adopted by ΕΥCΡΑΤΙΔΕS I. I doubt whether these coins can be referred to him from the presence of the characters Μ and Ο in the legends, which indicate a later period.

Fig. 41, *Obverse*. Lion rampant. Legend Greek, but defaced.

Reverse. Humped cow. Legend Pehlevi.

This is an unique specimen in my possession—the figures are in high relief.

Besides the coins here noticed, I have five other single specimens, which, although unintelligible, are certainly Greek. Among them is a curious hemispherical coin. On the convex obverse is manifestly the delineation of a head ; on the reverse that of some animal. I give not the representation of this and the others, because nothing is gained from them, but the knowledge that our collection of Greek coins is not completed, and that farther discoveries remain to reward research.

Supplementary Greek Coins.

Fig. 42, *Obverse*. Helmed bust. Legend Greek, ΒΑΣΙΛΕΩΣ ΣΩΤΗΡΟΣ ΜΕΝΑΝΔΡΟΥ.

Reverse. Warrior, in right-hand holding a dish of grapes or fruit, the left-hand upraised, holding a bundle of darts. Legend Pehlevi.

This is a beautiful silver drachma, procured at Kabul, by M. MARTIN. The figure on the reverse admirably illustrates the just ideas which influenced the illustrious sovereign in his government. We need no excuse for introducing any token

which renders us more familiar with the youthful, the beautiful, and beloved MENANDER.

Fig. 43, *Obverse*. Figure of Hercules, with club. Legend Greek.

Reverse. Macedonian infantry soldier. Legend Pehlevi.

Fig. 44, *Obverse*. Figure with trident staff. Legend Greek.

Reverse. Figure seated. Legend Pehlevi.

These coins have before been alluded to, they were procured by M. MARTIN.

Fig. 45, *Obverse*. Horseman, with Greek legend, portion legible, ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ

Reverse. Figure of Ceres. Legend Pehlevi.

Fig. 46, *Obverse*. Horseman. Greek legend, portion legible, ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ.

Reverse. Figure probably of Ceres. Legend Pehlevi.

Fig. 47, *Obverse*. Horseman. Legend Greek, but obscure.

Reverse. Figure of Ceres. Legend Pehlevi.

These coins evidently refer to the Nysæan princes, they were procured at Jelalabad by M. MARTIN—the inscriptions are in pure Greek characters. These coins were originally coated over with silver.

Fig. 48, *Obverse*. Bust.

Reverse. Horse with fore-foot raised. Legend Greek, but obscure.

This coin has been before alluded to, it was procured by M. MARTIN I believe at Jelalabad.

Class Indo-Scythic—Series No. 1.

Fig. 1, *Obverse*. Figure of prince sacrificing on altar. Legend Greek, but partially preserved, portion visible, ΑΕΥC ΒΑ ΙΔΕΩΝ ΚΑ

Reverse. Female figure standing to the right: before her, a four-pronged symbol. Legend Greek, NANAIA.

This is one of seven copper coins of the same size and type in my possession, the legend is unquestionably from a comparison of the specimens ΒΑΣΙΛΕΥC ΒΑΣΙΛΕΩΝ ΚΑΝΗΡΚΟY or "The King of Kings ΚΑΝΕΡΚΟΣ." These coins have attracted much attention. I have taken the liberty of making my remarks generally on them in the former part of the memoir. With reference to the legend NANAIA, I may observe, that, there are numerous shrines in these parts of Asia, called by the Muhammedans, the *Zedrats* of *Bibi Nannu*, or, "the Lady Nannce." Hindus also resort to them, and each claim the shrine or Zearat as peculiarly his own. The most celebrated of these is at Hingohi, as called by the natives, (the Hinglatz I believe of our maps,) on the coast of Lus, in Belochistan, near the junction of the Puralli river with the sea. Another famous shrine of Bibi Nannu is on the river Bolan, in the pass leading from the Dusht Bedoulet to Kyrta—two or three are in the vicinity of Kabul. I am not sure whether the Hindus do not refer these shrines to their deity PARBATI. If NANAIA should have been the distinctive epithet applied to any of the Greek female deities or nymphs, she will be identified with the Hindu deity PARBATI, or the one whose shrine is visited at Hingohi, &c., and the Muhammedans in NANNI, may have preserved the Greek name NANAIA.

Fig. 2, *Obverse*. Figure of prince sacrificing on altar. Legend Greek, ΒΑΣΙΛΕΥC ΒΑΣΙΛΕΩΝ ΚΑΝΗΡΚΟY

Reverse. Female figure standing to the left, in her front four-pronged symbol. Legend Greek ΗΑΙΟC.

This is one from fourteen copper coins in my possession of the same type, the legend proves them of the same princes as the former coins considered. The

legend **HAIOC** in Greek signifying the sun, the figure may be considered a priestess of **PHÆBUS** or **APOLLO**.

Fig. 3, *Obverse*. Prince sacrificing on altar, legend corrupted Greek.

Reverse. Figure standing to the left, with wreath in right-hand. Legend corrupted, illegible Greek.

Fig. 4, *Obverse*. Prince sacrificing on altar. Legend Greek.

Reverse. Figure standing to the left. Legend Greek.

These are two from twenty-two copper coins of the same size and similar types: they have an evident connection, notwithstanding the legends appear to vary. They are too obscure to allow me to attempt to decipher them until I have perfect leisure.

Fig. 5, *Obverse*. Prince sacrificing on altar.

Reverse. Figure in a running or dancing attitude.

This is one from six copper coins of the same size and type in my possession. This species is easily distinguished by the Bacchanalian, (it may be inspired,) posture of the figure on the obverse.

Fig. 6, *Obverse*. Prince standing.

Reverse. Figure standing to the right. Legend corrupt Greek—may be intended for **NANAIA**.

Fig. 7, *Obverse*. Prince standing.

Reverse. Figure standing to the left. Legend corrupted Greek—may be intended for **HAIOC**.

These are two from sixteen copper coins of same size and similar types in my possession. I have introduced them into this series, of which the coins of **KANERKOS** take the lead, notwithstanding the omission of the altar, as they agree in one grand feature marking this series, viz., of the prince standing on the obverse, and of a figure or deity standing on the reverse; if my conjectural reading of the legends be admitted, they should follow the coins of **KANERKOS**, or they may even belong to him.

Series No. 2.

Fig. 8, *Obverse*. Prince standing and sacrificing on an altar, a club or other emblem to his right; also a four-pronged symbol to his left, a trident staff, the symbol of majesty. Legend Greek, portion legible, **BACIAEVC BACIAEV..... OOHKAΔΦICHC**.

Reverse. Female figure standing by cow, which looks to the right. Legend Pehlevi, but obliterated.

Fig. 9, *Obverse*. As preceding. Legend Greek, **BACIAEVC BACIAEΛWN CΩTHPHEΓAC OOH KAΔΦICHC**.

Reverse. As preceding. Pehlevi, legend more distinct.

Figure 8, is one of eight, and Fig. 9, one of twenty-nine copper coins of similar sizes and types in my possession. Happily the legend is clear, and happily we are able to announce that the king of kings **KADPHISES** was buried at Kabul, where his sepulchral monument was opened by M. MARTIN, and one of his gold medals extracted, a representation of which is given as a supplementary coin. The word **CΩTHPHEΓAC** occurring on the legends, somewhat perplexes me*: the letters **OOH**, if the era, and denoting 800, may be of some importance, as it may be Buddhist, and that of **ΣΑΧΥΑ**; if the era of **GOVTAMA** be loosely taken at 600 A.C. that of **KADPHISES** will be about 200 A. D. Now of Greek princes who must have ruled in these countries before him, and subsequent to a known epoch, that of the overthrow of the

* It is evidently *σωτηρ πύας* again.—Ed.

Bactrian monarchy, about 130 A. C. we have the coins of at least fifteen, without reckoning unappropriated ones—and if we suppose KANERKOS to be KANISKA, and that he and his image preceded KADPHISES, we have three if not four princes here; allowing upon an average fifteen years for the reign of each of the nineteen princes we have a total of two hundred and eighty-five years, which calculating from 130 B. C. brings us to 155 A. D. : the remaining 45 years may very readily be granted to unidentified Greek princes, and we shall have fair grounds for presuming the era HOO to be that of SAKYA, and that KADPHISES reigned at Kabul about 200 A. D. Figs. 10, 11, & 12, *Obverse*. Princes sacrificing on altars. Legends corrupt Greek.

Reverse. Figure standing before cow, which looks to the left.

These are three from two hundred and fifty-four copper coins of various sizes but similar types in my possession. I have not leisure to note all the observations which arise from a consideration of these coins. That they refer to the series of KANERKOS and KADPHISES is evident from the presence of the altars, and if they be Indo-Scythic, so are also these. While I so far agree with SCHLEGEL and Col. TOD, I must differ from them in considering the figures on the reverses to represent "SIVA and his bull NANDI." I know not what the bull may be, but the figure is certainly female. These are the most numerous types of coins found in these countries. I think it probable they may be ultimately found to include those of several princes. They vary in point of execution from tolerable to wretched; the earliest specimens, such as fig. 10, are of fair workmanship.

Series No. 3.

Figs. 13, 14, 15, 16, 17, & 18, *Obverse*. Princes standing. Legends corrupt Greek.

Reverse. Figures on elephants. Legends corrupt Greek.

These are six specimens from fifty-six copper coins of similar sizes and types in my possession. The elephant on the reverse of these coins renders them easily recognizable. On these coins, although the costume and attitude of the princes are essentially the same with those of the two preceding series, yet the absence of the altars suffices to arrange them distinctly—the legends appear to vary, but I think there can be little doubt but that the characters are intended for Greek. On the coins of this and the other Indo-Scythic series the exclusion of Pehlevi will be noted—the trident staff and four-pronged symbol are continued on this and the succeeding coins to be noticed.

Figs. 19, 20, & 21, *Obverse*. Princes standing.

Reverse. Female figure seating on throne (?).

These are three from fifty-six copper coins of various sizes and similar types in my possession—these coins evidently refer to the same line of princes as the former; and the legends are as manifestly intended for Greek.

Fig. 22, *Obverse*. Prince standing.

Reverse. Sitting female deity on clouds (?).

This is one from six copper coins of similar size and type in my possession.

Fig. 23, *Obverse*. Princes standing.

Reverse. Female deity on throne, circles of glory around her feet.

This is one from one hundred and thirteen copper coins of similar type in my possession. These coins, although so numerous found, afford no specimens more perfect or intelligible than the one here represented, which will suffice to give a fair idea of the type.

I have no doubt but all these coins will be ultimately deciphered; at present the reverses enable us to note four distinct sets, it may be they will have to be subdivided hereafter;

CLASS GRECIAN. Series 1st
Coins of the recorded Kings of Bactria

Menander the Saviour.

Fig. 1.



Fig. 4.



Fig. 2.



Fig. 3.



Apollodotus the Saviour.

Fig. 5.



Fig. 6.



Fig. 7.



Eucratides the Great.

Fig. 8.



Fig. 9.



Fig. 12.

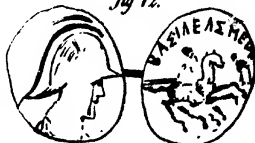


Fig. 10.



Fig. 11.



CLASS. GRECIAN. Series 2.

Antilakides.

fig. 13.



fig. 14.



fig. 15.

Ausius.



fig. 16.



Series 3
Agathocles &c

fig. 17.



fig. 18.

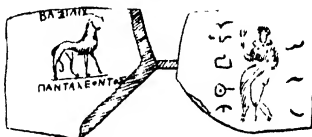
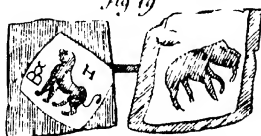


fig. 19.



Series 4 Coins of the Greek Syrian Kings.

ΕΡΜΑΙΟΥ.

fig. 20.

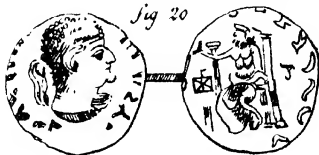


fig. 21.

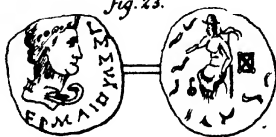


fig. 22.

ΕΡΜΑΙΟΥ.



fig. 23.



CLASS GRECIAN Series 4.
Coins of the Greek Mysæan Kings.

ΕΡΜΑΙΟΥ.



Fig. 24.



Fig. 25.



Fig. 26.

ΗΕΓΛΩ



Fig. 27.

Fig. 28.



Fig. 29.

Reverse

Fig. 30.

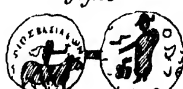
Obverse



Fig. 31.

Fig. 32.

Fig. 33.



Series 5.

ΥΝΑΔΦΕΡΡΟΥ

Fig. 34.

Fig. 35.

Fig. 36.



Fig. 37.



CLASS GREEKIAN. Series 5.

Coins unidentified

fig. 38.



fig. 39.

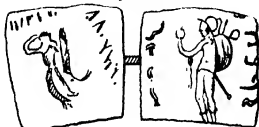


fig. 40

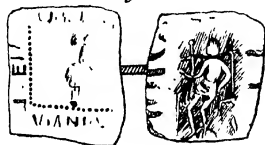


fig. 41



Supplementary Greek Coins

fig. 42.



fig. 43.



fig. 44.

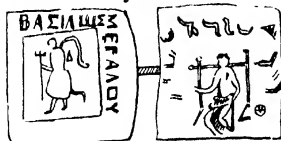


fig. 45.

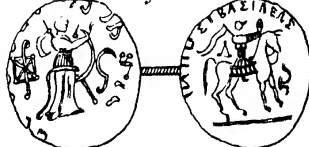


fig. 46.



fig. 47.



fig. 48.



CLASS INDO-SCYTHIC. Series 1.

Coins of KANHPKOV &c

fig. 1.



fig. 2.



fig. 3.



fig. 4.

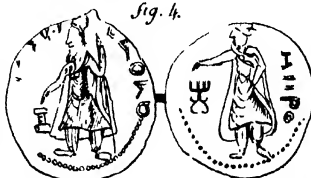


fig. 5.

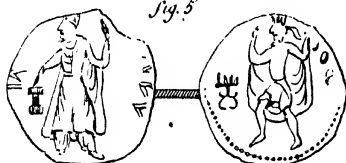
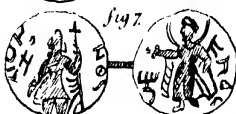


fig. 6.



fig. 7.



Series 2. Coins of KADPHCHC &c

fig. 8.

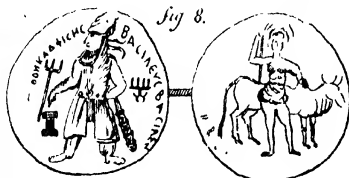


fig. 9.



fig. 10.

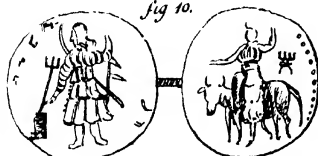


fig. 11.

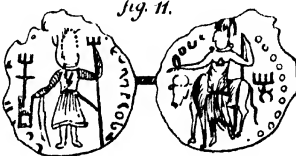
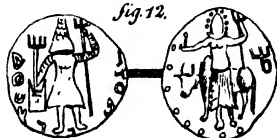
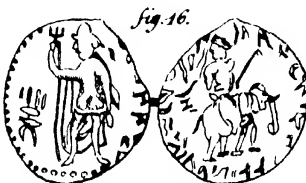
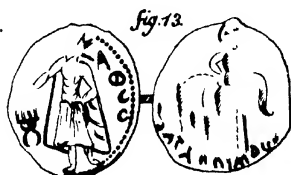


fig. 12.



CLASS INDO-SCYTHIC Series 3.



Supplementary Gold Medal of ΚΑΔΙΧΗ

fig. 24.



Supplementary Indo-Scythic Coins.

Fig. 24, *Obverse*. Bust. Greek legend ΒΑΣΙΛΕΥΣ ΟΟΗ ΜΥ ΚΑΔΑΙΘΗΚΗ

Reverse. Standing figure, naked, with three tails; staff in right-hand—left hand holds a ball—in the left, four-pronged symbol. Legend Pehlevi.

This is a representation of the gold medal found in the sepulchral monument of the king at Kabul—on the legend we have besides ΟΟΗ—the letters probably ΜΥ or ΜΤ: if these be also numerals, they may express the years of his reign or of his dynasty.

Kabul, 28th Nov. 1833.

II.—*Journal of a Route from Dera Ghazi Khan, through the Veziri Country, to Kabul.* By Dr. Martin Honigberger, in a Letter to Captain C. M. Wade, *Pol. Agent at Luddiana*. Plate XIV.

[Read at the Meeting of the 20th March.]

The annual *kafila* of the *Lohánis* was very late in assembling at *Dera bend* this year. We did not leave that place until the 18th of May, and reached *Kabul* on the 28th of June. The heat of the weather during our journey was excessive. It was greater than that of *Lahor*. In tents the thermometer rose to 38 Reaumur. Several persons perished from the effects of the heat, as well as a horse belonging to me.

It has proved an arduous and fatiguing journey. The road through the hills was extremely difficult, and strewed over with large stones. It was so narrow in some places as not to admit the passage of a loaded camel. They were constantly falling down precipices with their *kujawas*, and a good deal of property was sacrificed on the road from these accidents. No exertions were made with success at the time to recover it. On reaching the halting place, people were seen complaining in every direction of the loss of something; but those who formed the last part of *kafila* generally collected the property lying on the road, and delivered it to the owners on their arrival.

From the time we entered the hills, until we reached *Demendí*, we were in constant alarm of the *Veziris*. They did not however shew themselves in such force this year as they usually do, yet they did not forego their habitual depredations, and notwithstanding the vigilance of the armed men of our party, who were to be seen flourishing their arms and beating *nakiras* along the line, the *Veziris* succeeded in carrying off several camels. Those that they could not take away, they killed on the spot, and made the best of their way to their fastnesses in the hills.

At night they would descend and visit our camp, when if they found that our guards were not on the alert, they would steal any property that they could lay their hands on. There was no vestige of population where we were infested by these plunderers, and consequently the mer-

bandits who frequent this route provide themselves with a stock of provisions sufficient to last them through the *Veziri* country before their entrance into the hills.

As soon as we had passed the limits of the *Veziri* tribe, we came in contact with the *Suleimán kheil*, who resemble the *Veziris* in their predatory habits, and like them have the virtue not to take the life of their victims. When a man falls into their hands, they strip him of every thing they find about him, and let him go. On the same principle of forbearance, if any of these freebooters fall into the hands of *Lohánis*, they spare his life, but inflict every other kind of injury on him, such as stoning and beating with clubs, pulling off his beard, and setting it on fire. In fact, they use almost every species of torture short of death. On the arrival of a *kafilá* among the *Suleiman* tribe, they come and ascertain the situation of the property belonging to a *kafilá*, and as the night falls, and the travellers retire to rest, these pests come to the camp and carry off such things as they have previously marked for their prey.

There is a singular custom among these people: their women form their hair into ringlets, which they throw over their head, so as to cover their eyes, and half of the face; and when these damsels wish to use their eyes, they raise their heads backwards, so as to move these ringlets from the line of sight. The *Loháni* women invariably have a Venetian gold coin suspended on their forehead, and the generality of these people wear black-coloured clothes. Their tents are of the same colour. They speak the *Afghaní* language, which is very harsh and uncouth, compared with the *Persian*; but the mercantile part of the tribe, who resort to *Kabul*, *Hindustan*, and *Bokhara*, have a knowledge of *Hindustani*, *Persian*, and *Turki*. Their wives are of great use to them. They share their toils, load their camels, pitch their tents, and perform every other domestic duty. On their journeys they travel in *kajawas* two and two on each camel. During the hot season, these people leave their homes and move towards *Ghezíná*, to pass their time in the neighbouring mountains, which possess a cool and temperate climate from their superior elevation. They generally pass two months on this migratory excursion, and remain the rest of the year at *Déra bend*. There may be altogether about one thousand families of these *Lohánis*, four hundred and fifty of which reside at *Selkhir*, a place which they inherit from their forefathers, and the others live at *Kará bāgh*. They maintain a standing force of two hundred horse, besides a portion of foot soldiers. About one hundred of them separated from us at the fortress of *Kheratí*, and went towards *Kandahar*. They have altogether ten

